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## RECENT LITERATURE

### NOTES AND ABSTRACTS

**Practical Relation between Psychology and the War.**—The War has resulted in a considerable suspension of research in Europe. Since April, 1916, practically all Continental publications have been kept out of this country. How will this state of affairs affect the American academic world? Most of the representative authorities of the twenty-four universities in the American Association hold that this will result in an increased output of investigation on the part of American scholars. This situation will influence America "to be weaned from its European alma mater." Facts justify that expectation. In psychology we are advancing in every domain, both pure and applied. (1) The war has brought out the need of laying stress upon the applied as distinct from the pure aspects of research and of a reconciliation of these two aspects of psychological science. (2) We shall also come to have a new and larger psychology of this war. We are able to observe a new life. People are leaving their homes, and are going to live in the trenches in silence and immobility. We are able to study the illusions which come after the great excitement of battle, the strain of the present war with its high explosives and its effect upon the nervous system. We should welcome the suggestion lately made to form "an international organization to study the psychological aspects of this war." (3) "The war tends to increase collectivism at the expense of individual activity and initiative." (4) We need to foster the study of individualities and the diversified groups of our heterogeneous population as something especially germane to the spirit of our institutions, in order to give each kind and degree of self-knowledge that will make, not only for maximal self-reverence and self-control, but for maximal freedom and the most efficient life.—G. Stanley Hall, *Journal of Applied Psychology*, March, 1917. S. P.

**St. Augustine on International Peace.**—The best composition of St. Augustine, namely *De Civitate Dei*, has always been the greatest work with reference to the Christian conception of peace. In one place he asks the question, "What is peace?" His answer is, "Peace exists where war is absent. There is no peace where there is a conflict." In a definition of peace according to St. Augustine there should be "the absence of war and the presence of order," which are really the two sides of the same thing. With both the equal and unequal in their own place there can obviously be no clash of conflicting interests, only concord. "The object or end of this concord is the uninterrupted enjoyment of the temporal goods of this life." Peace is universally desired and "is the end sought for by war." Peace is not hated, but persons try to mold it to suit their own desires. After a war the victorious ruler shapes and imposes the terms of peace upon the conquered nation. "Despite their evils, some wars are just. Wars undertaken on the authority of God, for instance, must be just." "It is the injustice of the opposing party which compels the wise man to wage just wars." Peace, not conquest, being the end of war, man's greatest realization exists in its attainment. But peace does not come through war, and "if war does not attain its object, how can that object be attained, how can peace be secured?" "It is a higher glory to destroy war itself with a word than men with the sword and to procure or maintain peace by peace, not by war." "In other words, peace is to be promoted by a more widespread education of the citizens of nations in right morals."—Herbert F. Wright, *Catholic World*, September, 1917. G. E. H.

**The Effect of Race Intermingling.**—It is of great importance for us to determine the effect of race intermingling, for a mixture of European races is going on in this country on a colossal scale. As to the physical effect of race intermingling, we know that if one factor is involved, like that of color, then the result is determined by the

law of dominance; brown will be dominant over blue, etc. If more than one factor is involved, as in stature, there will be a tendency toward mediocrity. The same is true of mental traits. On the whole, we may say that race intermingling results in disharmony of physical, mental, and temperamental qualities as well as in disharmony with the environment. "A hybridized people is a badly put together people and a dissatisfied, restless, ineffective people." What will be the consequences of the most extensive hybridization which is going on in our country? According to Professor Flinders-Petrie the highest types of civilization are a result of inbreeding, but this latter is also a cause of many evils, like feeble-mindedness, epilepsy, melancholy, and sterility. The Egyptian, Greek, and Roman civilizations were a result of inbreeding. But as soon as new hordes swept in and race intermingling took place, disharmonies appeared and degeneration, physical, mental, and moral, was the result. The following suggestions are offered as preventives of the evils arising from miscegenation: (1) restriction of immigration, (2) selective elimination, and (3) to have eugenic ideals prevail in the mating.—Charles E. Davenport, *Proceedings of the American Philosophical Association*, No. 4, 1917. S. P.

**Puritanism and Nationality.**—The Puritans sought to establish a Kingdom or Republic of God on earth which should pattern itself after righteousness; without their labor the somewhat rationalistic and legalistic constitution of the eighteenth century, depending on the supposed absolutely fundamental rule of government, the separation of Church and State, could hardly have survived. The Puritan conception of the nation grew out of the imperialism of Rome with the added influence of Hebrew ideals. The Puritan influence has ever been exerted in the interest of national solidarity and national righteousness, as in the history of Switzerland, Scotland, Holland, and New England. It is significant that the Puritans socialized the Christian ethical concepts, whereas the Prussian state has always, since the time of Frederick the Great, expressed a consistent cynicism for Christian morality as a criterion of national conduct. The state is conceived as ultimate by Treitschke and Bernhardt; hence the Christian duty of sacrifice for something higher does not apply to it. The present war is a struggle to determine whether or not the state as an ethical personality shall have the final determining influence in the great constitutional states of the world.—James Main Dixon, *Methodist Review*, September-October, 1917.

H. E. J.

**The Psychology of the Slav.**—The Slavs are almost unknown to the psychological world. Their mental structure differs from that of other peoples. Judged superficially, they seem to be retarded in culture. Though geographically, climatically, and otherwise handicapped, they gave to the world Kopernik before Galileo and Newton, Hus before Luther, Komensky before Pestalozzi, Boscowitz before Kant, Petrovich before Darwin. Cultural retardation is due to their want of educational facilities and constant oppression. Intellectual talent, originality, sense of beauty, resourcefulness, even among the common people, are emphasized by Herder, Brandes, Goethe, and others. Slavic traits are: (1) melancholy and sadness, even in their gaiety, skepticism and irony, no anger, no weakness; (2) suffering and patience mean an active effort of the will against physical and moral odds; constant mental analysis and introspection have withheld them from crimes of their cultured neighbors; (3) love and sympathy toward all people regardless of race, creed, or social position. Slavic love is platonic, humanitarian; love of the solitary and unrevealed. Man is to the Slav dearer than king or president; (4) humility and lack of hypocrisy, truthfulness, sincerity, frankness, naiveté, warmth, and simplicity are derived from the humility and patience, in contrast to the haughtiness and aggressiveness of Western nations, and from infinite capacity to understand; (5) lack of decision and fatality; (6) paradoxes or the bent to extremes; restless Aryan spirit, never balanced. The Slavic hero is the one who, without complaint, knows how to endure, to suffer, and to die, not asking for mercy. Merezhkovsky's parallel of Slavs with the rest of Europe: "We are your underside . . . your power is phenomenal—ours transcendental . . . you are Apollonian, we—Dionysian . . . your genius is of the definite, ours of the infinite."—P. R. Radosavljevich, *Russian Review*, July, 1917. J. H.

**The Russian Slavophiles and the Polish Question.**—The weakness of the Slavophile movement is in the fact that the attempt to bring in the Poles has failed. The Russians were always more interested in the Czechs and the Balkan Slavs. A comparative silence in regard to the Polish question was due to the suppression of the freedom of expression. Representative is the teaching of Ivan Aksakov, who acknowledges the rights of Poles as a separate nation, believes in their union with Russians, supports the principle of nationality denying the historical right and the right of conquest. He suggests the idea of the Polish Council representing the people who would decide about the future of Poland, but only in the Polish-speaking territories. There is a complication of these three questions: Poles as a distinct nationality; Poland as an independent state; Polonism (Catholic religion) as a spiritual principle. Russian Pan-Slavism degenerated into Russian nationalism. Danilevsky shows that Russia with other Slavonic peoples form a separate type of civilization. He does not believe in the universal mission of Russia, nor in the unity of mankind, and does not want assimilation of Poland, but her membership in the Slavic Federation, which would include Czechs, Slovenes, and other Slavs. The present Polish question is purely political, having lost its moral, racial, and Slavonic aspects.—Semen Rapoport, *Polish Review*, April, 1917. J. H.

**Luther as a Social Influence.**—It is now clear that the Reformation was only one phase of the social revolution going on in all Europe. Luther was not the originator, but its leading figure. He felt the kindling social ferment and stood forth to meet the need of his day. He had in his make-up just those traits that fitted him to be the leader of a great revolutionary movement among the German people. He drew all classes of people about him and held them to him. The times were ripe for a revolution, and his electric words appealed to those who were struggling under the yoke of religious, industrial, and social slavery. Great political, religious, and social changes were imminent. His message was essentially democratic. He was the one man whom all classes would hear, and he brought about a politico-religious situation in Germany that remains to this day. His importance as a social influence is seen in what the Reformation accomplished and made possible. Its spirit is the spirit of the modern world. The essence of that spirit is that nothing is to be held as truth merely because it is old; nothing accepted as authority but truth itself; that everything is subject to investigation; and that that only which bears the test of Scripture, reason, and experience can make good its claims to be truth.—George B. Eager, *Review and Expositor*, October, 1917. A. C. Z.

**The Theory of Social Forces.**—The term "force" is used in social science in the sense of "an active factor in a given situation." The active factors are, according to some sociologists, forces social in their origin; according to others, forces socializing in their effects. The latter definition appears to be the more adequate. What are the psychological factors of association? Ellwood says that these consist of men's instincts, feeling, and intellectual processes. Instincts—it is more or less commonly admitted—are primary in men and serve in the initiation of action. As to the importance of feeling, there is much disagreement. Ward assigns to feeling the function of a primary force in the modification of human instincts. Other sociologists regard feeling as only one of the factors of social activity; while still others maintain that feeling can never be such a cause. Feeling—say the latter—is only a sign of the whole act of which it is a part. Feeling modes cannot be effective guides to individual or social adjustment and control, because "any act may be pleasant or unpleasant through habit" and because feeling is a purely personal and individualistic phenomenon. Another point of discussion is the rôle of intellect in human action. According to Ellwood, the cognitive processes of mind play a decisive rôle in adapting the individual to his environment and in everlasting activities. Ross believes that human consciousness controls man more than the external conditions do. These theories tend to make out of mind a "metaphysical entity" with independent control. The whole theory of a "social consciousness" is subject to criticism. "There is no demonstrable class of mental functions which can properly be designated as 'social,' just as there are no 'social' conditions of consciousness to be added to stimulus and dis-

position." A proper classification of social forces should abandon the subjective criteria and cover the objective sources of stimulation to activity.—H. G. Kenagy, *Psychological Review*, September, 1917. S. P.

**The Law of Economic Progress and of Co-operative Societies.**—Progress is accomplished by the law of actions and reactions between the reverberations of which society is sped on. In order that this law may work out in every field, the individual must have the right to help create the organism in which he lives.

Economics is incredibly backward in its development in comparison with politics. Three modes of economic development have been suggested: (1) state socialism; (2) co-operative societies of consumers; (3) leagues of purchasers. There is, however, no universal panacea for the industrial situation, and the following division is merely a suggestion of what the probable lines of economic development will be: (a) the state will control enterprises, depending on common human needs, which depend on the resources of a given region; (b) co-operative societies of consumers will control enterprises, depending on fundamental human needs, which do not depend on the resources of a given region and which are now in the hands of private individuals or of trusts; (c) private enterprise will control enterprises, depending on the satisfaction of variable human desires.

Co-operative societies will substitute social profit for individual profit, the economic sovereignty of the consumer for the exploitation of the consumer. They will regulate, correct, and almost automatically tend to prevent economic disorders due to unlimited competition. The present evils of the trust will thus become the future good of society, and society will more closely approximate the law of action and reaction, the harmonious and effective interrelation of desires and satisfactions.—Adolphe Ferrière, "La Loi du progrès économique et les sociétés co-opératives," *Revue Internationale de sociologie*, January, 1917. W. R.

**The Relation of the Producer and the Consumer in the Co-operative Movement.**—The ideal of the co-operative movement in the early part of the nineteenth century was that the poor should be placed in such a situation as would enable them to create new wealth for themselves. To this end, both production and distribution were to be carried on co-operatively. The earlier successes of the co-operative movement were won in the field of organized distribution. Against the tendency to confine the co-operative movement to distribution and to divert it to the service of the consumer only, the Christian Socialists asserted that "co-operative stores, however successful in cheapening goods, and, at the same time, encouraging thrift, do not represent the ultimate object of co-operation. That object is to make the workman his own employer." The path of co-operative production, however, is strewn with a much larger percentage of misfortunes than co-operative distribution. In its earlier stages two principal defects were manifested. One was the lack of technical, business, and administrative ability. Another was that the co-operative productive agencies were conceived in opposition to profit-sharing, trades-unionism, and copartnership. While this early attitude has largely disappeared, and promises to vanish entirely as a result of the war, it brought about a situation in which the three millions of co-operators in the United Kingdom employed in 1914 but 145,000 workers, less than 5 per cent of their number.—J. Downie, *Better Business*, May, 1917. H. E. J.

**Effective Social Research.**—The American graduate student of sociology has three faults. The first fault is an occasional excessive trust in schemes of classification elaborated before the student has begun his inquiry. The second, though it is not such a general one, is a certain timidity of outlook. Social inquiry deals with very fiery stuff, and one must not be afraid of an explosion. The third criticism seems at first to pertain to style rather than to matter. The student is afraid of being popular. If such students would read *The Town Labourer 1760-1852* by Mr. and Mrs. Hammond, they would get an idea of the most effective method and mental attitude for social research.

The book is based almost entirely on dusty quarto notebooks in the English Record Office, but it is delightful reading, and its intellectual force is due to the fact that the authors have allowed their whole natures to play over their material. The

natural and trained sensitiveness of the social observer will get half a dozen emotional thrills, as, during a day's work, he turns over the very dullest papers dealing with human behavior. In the relation between such emotional signposts and the logical inference is contained the whole problem of thought about politics and morality. Intellectual integrity remains as stark a duty as ever; an inquirer must force himself to learn the significance of many uninviting facts. But the thrills and the tears point to something, and it is the business of the inquirer to find to what they point. If, in turn, the inquirer can help his reader to thrill to the same stimuli, his book will act as a signpost for the reader also, and such signposts distribute energy as well as direction.—Graham Wallas, *New Republic*, September 8, 1917. W. R.

**On the Differentiation of the Human from the Anthropoid Mind.**—The differences between the human and the anthropoid mind are a result of heredity, adaptation under the conditions of natural selection, and accommodations due to education, imitation, and tradition. The chief cause of the evolution of the human family is the adoption of co-operative hunting by some anthropoid. The mammalian societies, in which the prehuman society has found its form, can be classified into: (1) families; (2) association of families with a leader; (3) troops or herds with leaders; (4) hunting packs with leaders and order of precedence determined by battle. The psychological aspects of the hunting pack are: (1) the master-interest in the chase; (2) the gregariousness of the pack; (3) the development of perceptive, contagious, and effective sympathy; (4) the disposition to aggregation upon every sort of animal outside the pack; (5) the sense of property; (6) the presence of a leader; (7) the emulation of the members of the pack; (8) the recognized table of precedence among its members for the sake of internal cohesion; (9) the stratagems to secure prey; (10) the greedy, selfish struggle over the carcass. Consequences of the hunting life, like constructive impulse, language, customs, social order, emulation, generosity, virtues and vices based upon the war, and the growth of brain, increased the fecundity of ideas, as it constituted a stock of common sense and a collection of strange beliefs about magic and animism.—Carveth Read, *British Journal of Psychology*, VIII, 395-423, June, 1917.

J. H.

**What Is a Person?**—The word springs from the Latin *persona*, which was never defined by the Roman law, nor in any philosophical work not principally concerned with Christian theology. The first definition is ascribed to Boetius. The uses of the word may be grouped under the six following heads: (a) dramatic *persona* (the Greek *prosopon*) was originally a mask, then face, or the general appearance of body, and lastly the actor or the character represented; (b) forensic or jural *persona* in Rome passed by analogy from the stage to the Forum to describe the concrete subject of a legal relation or plexus of relations and his abstract status; it became synonymous with human being and freeman, then with man's body as opposed to his property. This form degenerated into a colloquial or grammatical use, making possible the genesis of the physical or natural person; (c) fictitious or metaphorical person was a special variety of jural person, and expressed legal relation of a definite noun of multitude; (d) physical or natural person grew upon the concept of the colloquial or grammatical person, and meant individual substance or portion of matter, each containing a center of sensations; (e) ethical or moral person is a physical person, considered as the subject of wrongs and rights. The one true God, a person of the Trinity, and the metaphorical person cannot be an ethical person; (f) theological person, a person of the Trinity, was conceived by his originator as essentially dramatic—a notion of legal status or function.—W. M. Thornburn, *Mind*, July, 1917. J. H.

**The Real Basis of Democracy.**—The real basis of democracy must be the fundamental equality of all the citizens of the state. The word "equality" is used in the sense that all men are intrinsically equal. If men are fundamentally equal, the right to share in the government to which they belong in order to realize their infinite potentiality is inherent. This theory has been challenged by some biological scientists, who say the theory of "strain" is as applicable to human beings as to plants and animals. They assert that all men are not equal; that the upper classes are a superior strain to the lower classes; that therefore democracy is a vicious type of government.

No positive evidence can be found to substantiate this theory. On the other hand, it has been clearly demonstrated that under favorable environment the lower classes have proved themselves equal to the upper in every respect.

The practical basis of democracy is the spread of the democratic spirit—the spirit of fundamental equality among men. The formula for this spirit is “Liberty, Equality, Fraternity.” Equality is the key to the formula. We can get this among the various classes of society only by beginning with the children. Education must be reformed. We must begin by recognizing that the ultimate source of authority on education is not the will of the teacher, but the unfolding of the spirit—the potentiality of the child. This will lead to a recognition of universal equality, and that to real democracy.—Edmond Holmes, *Nineteenth Century*, August, 1917.

A. C. Z.

**The Passing of the Superman.**—The greatest of all wars has thrown up no supremely great personality. In all wars and conquests of the past the man overshadowed the event. But the times through which we are passing have not yet produced an “effigy” warrior. The “effigy” statesman is also obsolete. We have no hero, but a superabundance of heroes; torrents of heroism—the heroism of common, unregarded human beings. The hero has usually been the selected, socially superior, warrior. This war has changed our orientation. We have discovered that the ordinary man can do deeds as notable as the great heroes of the past and has shown a gallantry equal to that of Sir Philip Sydney. The superman had his use under old conditions, but now it is impossible for one individual to meet all the complex and stupendous situations. Boards and committees can better handle them than geniuses. Modern warfare, like modern science, is an affair of co-operation and co-ordination, of large ordered plans shaped in concert by many minds, rather than the expression of any one supreme, imperious will. There will be a waning charm when society is organized into groups of men and women, working together for great, impersonal objects; but there will be more all-round talent, less genius; fewer fools and weaklings, if also fewer conquerors and saints. This will be against the superman, but it will make for the coming of the super-race. For the rise of any species in the scale is due, not to the crushing out of the inferior by the favored exceptions, but to the enlargement of the powers and the capacities of the general body.—Sydney Low, *Fortnightly Review*, May, 1917.

A. C. Z.

**National Baby Week.**—In 1913 the National Council of Public Morals appointed a commission to investigate the decline of the birth-rate. It was discovered that England's birth-rate has declined by almost a third in the last thirty-five years. In 1876, the year of the Besant agitation, it reached its highest point, numbering 36.3 per thousand. In 1910 it was 26.3, in 1912 it was 23.8, and in 1916 it was 21.6. One-eighth of the children conceived never reach their first birthday. How alarming the war decrease may be is shown by the fact that in 1915 nine soldiers and twelve babies died every hour.

The decline is heavier in the rural than in the urban communities, and heavier among the upper and middle classes than among the skilled and unskilled workmen. The fertility of college and non-college women was studied, and no difference was discovered. Part of the decline is no doubt due to the use of contra-conceptives. The medical and clerical professions were called in, when the commission gave its report, to criticize birth control from an ethical point of view. The medical witnesses agreed that abstinence from the duties of the married state is in a different class from the use of chemical and mechanical preventatives, because the embryo is alive from the moment of fertilization. The Catholic and Jewish churches insist on the obligation of having a family; both they and the council of Anglican bishops disapprove of birth control. The Free Churches admitted their right to influence the morals of their congregations, but did not commit themselves further.—Dr. Mary Sharlieb, *Fortnightly Review*, July, 1917.

W. R.

**Birth Control and Eugenics.**—Birth control may be discussed from three points of view: that of the economist, who insists that there is an element of truth in Malthusianism; that of the zoölogist, who can demonstrate that diminution in quantity

is accompanied by increase in quality; and that of the humanitarian, who is concerned with the misery of the workers, of which the unregulated large family is a factor. Furthermore, for the last fifty years the medical profession has advocated the use of contra-conceptives in those cases in which it would be dangerous for the woman to bear children. But birth control has also been adopted by the eugenicist, and so eugenics has passed out of the faddist stage of advising, with Malthus, abstinence from sexual intercourse or of a seeming insistence that marriage is only for the sake of procreation. People who could hold themselves to that ideal are as unsuited to be parents as any that can well be imagined.

We are in a crucial transition stage with regard to birth control. Its spread in the last century among the upper and upper middle class has been rather dysgenic than eugenic, and social progress has consisted in making the capable bear the burdens of the incapable. That is not the eugenic ideal. The eugenicist believes that by impeding the production of bad stock the production of good stock will almost automatically be favored. The present lowering and diminution of the capable group, owing to the war, creates a dire need for birth control, which must be faced unless we are to abandon the race to the sway of the lowest elements in it. The lines of action which can be suggested for everyone are three: (1) a knowledge of the laws of heredity should be increased and promoted by the dissemination of the simpler facts and a study of one's own ancestry; (2) the methods of birth control should be popularized, as they have been in the birth-control clinics of Holland; and (3) each individual should use his influence in explaining and advising birth control, for in it lies our only hope eugenically of redeeming the race.—Havelock Ellis, *Eugenics Review*, April, 1917.

W. R.

**Public Protection of Maternity.**—Maternal and infant deaths have been regarded with fatalism, rather than as a preventable waste. In the interest of the child we must protect the mother during pregnancy and after birth. The actual maternal deaths are only a sign of a vast preventable loss of health and vigor.

Birth registration in the United States is very incomplete, but the following statistics give some idea of the situation: 2,500,000 babies are born every year, 300,000 die during the first year of life, 15,000 mothers die, 7,000 of them from wholly preventable childbirth fever. There has been a sharp decrease in every other preventable disease; only in the British Empire has there been any decrease in childbirth fever. Sweden, Norway, and Italy have the lowest rates of maternal and infant deaths.

The general means of prevention are well known: skilled supervision before birth, suitable care during confinement, decent living conditions. In addition, European countries have some form of maternity insurance or benefit, and as maternity insurance for the United States is now being discussed in connection with the tentative draft of the Health Insurance act, prepared by the American Association for Labor Legislation, it may be well to sum up the experience of other countries. In France the benefits apply only to women habitually employed at a wage; an amendment proposed will, if passed, include women with small children. In Germany there is compulsory insurance: the employer pays one-third and the employee two-thirds during confinement. Since the war the government has taken charge of this. Servants and workers on the land are still excluded. The English situation in regard to maternity benefits has been characterized as impossible; however, the local governing boards are now granting money for what they deem the situation demands. Two general conclusions may be drawn: (1) maternity benefits are everywhere felt to be a heavy burden on the existing funds; men object to belonging to sick funds covering maternity expenses; (2) funds are everywhere too limited; they fail in individual amounts and in the proportion of the population who are participants.

The United States must realize that industrial funds cannot bear the strain; that, as three-fifths of the American population is rural, the woman on the ranch must receive as much protection as the woman in the slums; and that, profiting by England's mistakes, the committees on maternity insurance should be composed of women. One concrete legislative suggestion can be made, i.e., that whenever a state creates a state insurance committee an advisory committee be formed to study and report on maternity insurance.—Julia Lathrop, *American Labor Legislation Review*, March, 1917.

W. R.



**The Deforming Influences of the Home.**—Our idea of the relation of parent and child has been so hallowed by religion that we ordinarily fail to consider how recent an institution historically the home, as at present constituted, is. Nor do we consider the way in which the influence of the home may be, and frequently is, exerted in the direction of narrowing the outlook of the individual and inculcating effects, prejudices, and traditions which combat the fundamental instincts of mankind. Thus are caused continual upheaval and discord among adolescents who find their own instincts at odds with their training. They find that they and all the world have turned traitor to the training of their childhood. Social organization is a congeries of herds within a herd, the final subdivision of which is the home, wherein the child is likely to absorb the narrowest of the racial traditions, whereas equipment for life demands the possession as nearly as possible of our whole racial heritage. In presenting this view no objection is made to the present constitution of the home, but it would seem that parents could be brought to consider their children as children of the world as well, entitled to the broadest possible training and interests, realizing themselves as merely units in the general order of human beings to whom they are bound by ties of self-interest and unselfishness.—Helen Williston Brown, *Journal of Abnormal Psychology*, April-May, 1917. H. E. J.

**Federal Aid to Elementary Education.**—The child-labor movement has always had two aspects. It has (1) its negative aspect in abolition and (2) its positive phase in the better provision of educational opportunities. By opposing child labor and by keeping the children in the schools longer their chances for success in life are steadily being made greater and greater. Federal aid to education does in no way impair the local interest in the question, but on the contrary tends to increase it. The newly organized "Conference for Federal Aid to Education" seeks to stimulate this interest in communities where it exists and to create it in others.

Recently a bill was introduced in Congress with respect to this question of federal aid to education. "The bill provides federal aid to education only through the medium of state and local action." "It does not take the control, direction, or supervision of education out of the hands of existing educational authorities," and aid is granted to the states in proportion to initiative exhibited. Three kinds of aid are enumerated: (1) for the improvement of rural education; (2) for the education of the illiterate population; (3) for the lessening of adult illiteracy.

The time has come when we should look at the country's educational policy irrespective of state boundary lines and see it as an interdependence of parts all working together and constituting a unified whole. Adult illiteracy in the country will continue "to be self-perpetuating and self-reproducing" unless some collective stand is taken with regard to its abolition.—John Dewey, *Child Labor Bulletin*, May, 1917. G. E. H.

**A Justice Factory.**—The turning-point of justice on the supply side is the court machinery to meet "the settlement of civil disputes" and "the punishment of the offender." Substantial justice and actual law, which "is the expression of the common sense of the community," should really be the same thing. Courts, as they exist today with all of their machinery, "are nothing after all but government factories," carrying along with them a great deal of authority and historic prestige of the judge, jury, and officers.

The matter of arriving at a verdict, especially in the case of criminal trials, has been little short of a battle in wits and "fighting capacity in words" between the state's attorney representing the public on the one hand and the counsel for the defense on the other. Herein it has been supposed that a just decision could always be arrived at. Theoretically "the criminal is presumed to be innocent until he is proved guilty," but practically the odds are against him because "the fact that he has been indicted already prejudices him as guilty in the mind of the community," affecting his fair chance in court. It is a question whether such expressions as "trial by one's peers," "due process of law," "the right of trial by jury," are not likely to be as sentimental in our democratic society of today as formerly.

"The courts as instruments for the preservation of liberty are somewhat inept, and they are not any longer the necessary guardians of public freedom." The tendency

of court pleading, with all its technical language, is to establish a standing in court by making out some "cause of action." The court when reconstituted a "justice factory" will have attached to it a trained corps of persons seeking impartial investigation, and so reorganized, "with the jury to decide the law in the case and the judge to determine the facts, there might also be justice."—F. D. Wells, *Annals of the American Academy*, September, 1917. G. E. H.

**Two Years of Prison Reform.**—Sing Sing was begun in 1825 and built on the plan as it stands today. Previous efforts at improvement having failed, Warden Thomas Mott Osborne effected the changes which attracted world-attention and promise to revolutionize penal treatment in this country. Instead of only six hours' freedom a week, with no liberty of conversation, the men now have fifty hours for recreation and study and full freedom of conversation. He also increased the food and clothing allowance, which resulted in a large decrease in insanity. The order is much better. All offenders are tried by the prison court, composed of prisoners. The decisions have been so satisfactory that rarely have appeals been taken to the warden's court. The prisoners have demonstrated that they are capable of self-control and self-government.

The final and acid test of this modern penology is the rehabilitation of the inmates. Evidence is sufficient to show that efforts in this respect have been justified. The factors which have contributed toward the success of the present system at Sing Sing are three: (1) self-government and freedom of speech and thought; (2) the education of the inmates; (3) the interest that society has taken in helping the prisoners upon release.—Henry Leverage, *Forum*, May, 1917. A. C. Z.

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